

Date: 11/30/2016

Author: Judy Skitch-Whitson

Category: Oral History

Interview Date: November 30, 2016 – 3:00 P.M. EST

Place: Teleconference

Interviewee: Judy Skutch Whitson

Interviewer: Bruce Fetzer

Attendees: Judy Skutch Whitson, Bruce Fetzer, Bryan Wilson

Topic: Judy Skutch Whitson - Interview

Edited: November 13, 2017

This interview of Judy Whitson was scheduled with Brian Wilson and Bruce Fetzer to discuss the term “avatar symmetry”. Avatar symmetry was used by John Fetzer in the final principles section of his Founder’s Statement.

Bruce I'm going to start recording; I turned the floor over to Brian because I reported by email that you recalled several conversations with John Fetzer about avatar symmetry. I know Brian might have other questions too. I'll just let the two of you converse a bit.

Brian Sounds good.

Judy Go right ahead.

Brian Thanks for talking to us. I really appreciate your taking the time.

Judy I really enjoy this, Brian. I absolutely look forward to it.

Brian I almost feel like I've met you, because I read your oral history; that was absolutely fascinating. It has added so much good information to this book that it's just tremendously useful.

Judy I'm glad if it's helpful. One never knows when one is speaking, because one would write it very differently.

Brian Yes, and thanks also for the pictures. Those were great.

Judy Oh good. I think I have some more that I can resurrect.

Brian I'd appreciate that. As many as you think might be useful, I'd really appreciate it.

Judy I will send them.

Brian Bruce told me about your conversation about the ‘avatar symmetry,’ and we've been pondering where that phrase came from. I wonder if you could tell me a

little bit more about what you talked to John Fetzer about, in terms of the 'avatar symmetry'?

Judy I'm not sure where it came from, because I didn't hear it from anyone but him. I was never sure whether he was saying avatar symmetry or avatar synergy. Years later I looked up avatar symmetry, and I came up with something referencing Luc Vinet. I don't know if you looked that up also.

Brian No, I hadn't seen that.

Judy V as in victory, i-n-e-t.

Brian V-i-a-n-t?

Judy V as in victory, i-n as in Nelly, e-t.

Brian E-t, okay. Luc Vinet, okay.

Judy It seems to be more quantum mechanical stuff; the theory has to do with threads or string, weaving the present and past together; and there were algebraic combinations. It was definitely not something that I thought that John knew much about, or was interested in. When we talked about it, it wasn't very often, but at one point I remember it was more. He meant synergy, because we had been talking about the idea of what avatars were. We had to make sure we were using the right language; we used avatar as the broad definition which would be a divine teacher incarnate on earth. It would be a manifestation of something that was high or divine, higher spirit in a bodily form, such as Jesus and Ra. One of John's favorites was Mohammed.

You could probably find more than that, but that was what I remember. The rest of the stuff I don't remember. The whole idea of an avatar, which we researched as Hindi, sometimes refers to a human being who was like a revered guru. We couldn't say an avatar was perceived as a divine presence but as a great, great teacher. In that case, Jesus would certainly be categorized as such, because he wasn't seen (as far as we know) as an illuminated being, but as a man who walked with men. He was a man no longer, in a sense, but one with God. The man or person (we never talked about a woman avatar) was actually an illusion.

In John's and my studies we referenced a Course in Miracles a lot. We had our Course in Miracles language and our Course in Miracles agreement. If we were to say to each other, 'This avatar is really an illusion because he's but a symbol,' we would know that that meant that it seemed to be a separate being, an ego being, walking himself within a body as illusions do; yet at the same time we would recognize at the higher level, and not the earthy level, he would be seen as an aspect of the divine. Now where does symmetry or synergy come in? And

here is where my memory fails. I don't think we ever actually established in our conversations whether it was symmetry or synergy, because that wasn't the issue.

The issue was avatars appearing all over the world at the same time. Years and years ago, generations in ancient history, it may have been just as it is today: that there are people, individuals representing higher thought that could be considered avatars or great teachers, but we wouldn't know about them because we didn't have communication. Whereas today, and John would think even more so 20 years after his death, we have instant communication. We could research any time-frame we wanted to, get on Google, and find all sorts of people who were doing really interesting and strange things that can be witnessed by others that bring a message of, "We are more than we think we are." But whether John and I would ever talk about them as avatars, I doubt it. We'd talk about them as interesting phenomenological examples of our higher selves. This came about particularly in the portion that we read in a Course in Miracles, called the clarification of terms; in that section, it entitles one section Jesus-Christ and it says something like this: . . . Wait a second. I have a quote, I'll read it to you.

Brian Okay.

Judy (Quoting): "Helpers are given you in many forms, although upon the altar they are one. Beyond each one there is a thought of God and this will never change, but they have names which differ for a time. For time needs symbols, being itself unreal. Their names are legion but we will not go beyond the names that this course itself employs. God does not help because he knows no need, but he creates all helpers of his son while he believes his fantasies are true. Thank God for them for they will lead you home."

When John and I read that together, we both had the chills, because it said to us something about what in this Age and this world people would call angels. It said to us there are inspired helpers around us at all times, and they appear because we have asked for help. They are the appearance of what we would call avatars. We discussed, not too often but at least one or two times I can remember, What's the difference between avatar and an angel?

I remember saying to John, How many avatars can dance on the head of a pin? We would start to laugh at that, avatars are gathering on the head of a pin. (inaudible) As long as we were asking these questions, we were not going direct to a higher source for answers. But we did have this book we brought through Thetford, called a Course in Miracles, to answer some of those questions for us. I was not brought up as a Christian. I was brought up as a Jew, so John was re-interpreting through a Course in Miracles his early practice of Christianity, which he did not hold sway with anymore, and I was learning something to replace what I had been given as a child which I didn't accept. Another part that

was helpful to John and to me, which really touched us was (quoting), “The name of Jesus is the name of one who was a man but saw the face of Christ in all his brothers, and remembered God; so he became identified with Christ, a man no longer but at one with God.” (Quoting) “The man was an illusion, for he seemed to be a separate being, walking by himself, within a body that appeared to hold his self from his higher self, as all illusions do; save unless he sees illusions and then identifies them as what they are.” John felt the road that we were on was helping us see illusions for what they are. It didn’t mean we’d go blind to the world we live in. It just meant we’d be treading two views at the same time. We often talked about how easy it was to slip into a world view, when really we wanted the higher view. John mentioned, “Thank goodness we have avatars.”

One time I told him the legend of the Lamed Vavniks, Lamed, L-a-m-e-d, space, V, as in victory, a-v, as in victory, n-i-k-s. This was important to me because it helped me to find what I believed, he loved this by the way. This is Hebraic and it's a Jewish legend; it comes down from the early days of Jewish mysticism and it goes something like this: The Jewish legend of the Lamed Vavniks describes 36 righteous men in every generation (you could say avatars), upon whose merit the world is kept from entire destruction, It is based in part on the story of Abraham and his conversation with the Lord about the destruction of Sodom in Genesis 18. The Lamed Vavniks are those who, by virtue of their compassion for others and the prayer they offer, caused the Lord to answer, “I will spare all the place for their sakes.” That establishes the myth of the legend of the Lamed Vavniks, which John and I talked about as elucidating the idea of either symmetry or synergy avatars that are around us. They are in this domain that we call earth, and he liked the idea of a concrete number that God put on earth to bring the message that we are one, that we are eternal, that our essence is love and we are formed of light.

Most of the versions of this particular tradition, the Lamed Vavniks, declares that the 36 are hidden, they're unknown to the world, they cannot be known to others or to themselves, and they have certain qualities in common. This, I think, is kind of important. I always felt these people are humble servants of their fellows and they tirelessly work to dry tears, to show compassion, and shoulder the burdens of those who suffer. They are not powerless in this wicked world. Rather, they use the gifts and talents which they possess to lift all those around them. They help to save us all. Now the one thing they do have in common is that they're not necessarily famous. In fact, they could be hidden as a street sweeper, a taxi driver, a school teacher, or maybe even somebody who's just inspired to serve God and manages to demonstrate this.

Brian And they themselves would not know their identify?

Judy No, they don’t know that they're a person of light. We had been talking about it and I said to John, “You know what you are? You're a Lamed Vavnik.” He

said, "I'm not an avatar." I said, "I didn't use the word avatar. I used the word that I grew up with, that I knew from my childhood. You're a person of light." I said, "Look what you do." (This was towards the end of his life.) And I enumerated the various things that he did in the world that were very similar to a Lamed Vavnik; I reminded him about what he called his spiritual group, which included the people in Kalamazoo that he worked with on a steady basis. I mentioned the founding of the Fetzer Foundation, and then eventually the Board for the Foundation/Institute, and how he was our leader and he inspired us. What he wrote was infused with spirit. He was dedicated all through his life to various paths of inquiry that were less constricted than what he grew up with. He searched for meaning, and he desired to be in touch with the next realm as he called it, the people who had moved on. There was the biography that he wrote, the genealogy that he wrote of his ancestors, and did you ever hear that story, Bruce?

Bruce I don't know. I don't recall that.

Judy You know that he put out two books on his father's side and his mother's side, and you know some of the stories of how he got stuck along the way.

Bruce I do know that, yes.

Judy I don't know if you know this. He was involved with that for a few years. He had come back from Germany where he was tracing his father's routes, and something amazing had happened. I asked him, "John, why do you think you're doing this?" It seemed to be like an awful effort; and he said, "Well, I don't know, I just feel like I should." He said, "I feel almost driven to do this." I said, "Why don't you ask your Ouija board." He was then in partnership with his secretary at that time? Do you remember?

Bruce Carolyn Dailey, and then the one before that was Wilma Bertima.

Judy It was before Carolyn, yes. She was his partner in using the Ouija board as a tool to his higher consciousness. A few weeks later, he called me and I will never forget this. He said, "You told me to ask my Ouija board why I'm so involved and dedicated to finding my father's ancestry, and why I went to Germany at expense and time to do this." This is what the Ouija board spelled out, and since I never saw the actual words, I only got it from what he told me. It said, "You are the bringer of light, and you have gone into what you think of as the dark past, to help lead all of those who feel they are trapped in darkness into the light." That was what I would call a wow moment.

Bruce Wow.

Judy He was more than bemused by this, because it was hard for John to accept that. John had, as you know, a level of humility. He certainly wasn't shy. He

certainly took leadership roles, but the sidetrack that is humility would not allow him to see things that aren't 'himself', that were ennobling and deeply spiritual. It's almost as if he would say, this person, like Jim Gordon, he can do this, or Uri Geller can do that; he would point to other people who had abilities that he knew existed but no, he couldn't do it.

He was given the answer by his own tool, the Ouija board, which he used as a scribal device, the statement that he was a 'bringer up to the light for those trapped in darkness,' which meant his ancient relatives. I said to him, "John, you know that has to be something that an avatar or a Lamed Vavnik would do." He said, "Oh no, no, no, I think no, you're making too much of this." I think to me the important recognition and memory is that John would never take this on for himself, and that is exactly one of the definitions of a Lamed Vavnik. They do not recognize themselves as this.

When my mom died and we buried her in New York City, I got the opportunity after the religious service to give the eulogy. I told the story of the Lamed Vavnik. and I said, "Never to my mother's face would I say this, but everybody in this room who is celebrating her life and mourning her loss knows that my mother was a bringer of light to the world," and everyone agreed. I lived with one, as humble and as simple, not simple-minded but simple in wants, as a person could be, and I recognized that in John. Bringing it back to what is the synergy or symmetry of avatars, in my recollection, the discussion has to do with the prevalence of beings around the world who you might bump into and recognize, but they wouldn't recognize themselves.

Brian Yeah, yeah.

Judy Does that make sense to the two of you?

Brian I've done a little bit of research on this and the closest I can find is Alice Bailey used to talk about an avatar of synthesis, and this was a channel for the Christ consciousness. It's exactly what you're describing, so I think these concepts - it might have been a misremembering on John Fetzer's part, but it's exactly the same concept.

Judy Well, I'm glad you did that.

Brian It took a little bit of poking around, because I was thinking that avatar symmetry must pop up some place. It never actually did.

Judy Yes. It's the closest that I can come, because avatar is not a word that people usually discuss.

Brian Yes.

Judy John raised the word and I referred him to the portion in the Course where this is actually given about Jesus himself, what his purpose was and what his function was as a man. It's the same as all other avatars. In fact, the Course says he's only one of many; but this Course comes from him so you might as well use it from him. When one wants it in another form, they're going to get it in another form, and another form; there will always be teachers to help in that process. I think John was one of these. Believe me, in my knowing him myself, John was one of these avatars.

Brian Fascinating. In the last years of his life, how do you think he felt about his life's work? Did he feel it was on track or was he happy? You mentioned that he was talking about he didn't want to come back and hoped not to come back.

Judy Yes, he didn't want to come back. Who would, if they had a sense that there was something better? No, he didn't want to come back and he felt that he had lived many lives. Some of them he researched and felt intuitively or in his inner self that there was truth to reincarnation; or as he and I would call it together, consecutive dreams. We see things consecutively in time, so why is there only one dream? It would wind up as consecutive dreams, and why wouldn't that relate to what other traditions call karma? Comes from where? It comes from these consecutives dreams.

But he felt he had some pretty powerful ones, and in some he was pretty powerful; therefore, he was not to be attracted to that again. It was very important for him to follow his own spiritual path, and humility was one of the keystone aspects of it. John was not a braggart. He was strong in business. I know that and certainly in his baseball connections. He was articulate, and had very wise and strong ideas; but when it came to his spiritual level, I found that I can't say it was—

(Phone call interruption)

Judy Who am I to decide to decide if it's a flaw or not? I can't see flaws in me, why can I see them in someone else? It did bother me a bit that John would not take responsibility for the pure channel that he was; when he started to rely more and more on Jim Gordon, he asked me to meet him and to read what was coming through, which was a lot of material. I remember spending one night and never went to sleep, reading as much as I could; he wanted the answer by 9 o'clock in the morning, and since I was in Chicago at the time and he was too, you know, he was very anxious as a friend to hear what I had to say. I did some deep digging, because on the one hand, I wanted to say to him, For goodness sakes John, you don't need anyone to tell you this. You can tell yourself. You know that.' On the other hand, I could see that this was the way he needed to go, so I found nothing offensive and I felt that here was a man who seemed to be honest and forthright and had a gift that he was giving. I had absolutely no idea what the material should be or shouldn't be. How am I to know? But the fact that it

illuminated John, and that he was so upbeat about it, I don't think he was ever sorry that he followed the writings, the scribings of Jim Gordon.

Bruce Correct.

Judy I could be wrong but I don't think he ever did.

Bruce No, correct.

Judy At the very end of his life, I couldn't be with him physically, although I was there. He was by his own desire alone, which is to very few men. I think that he did not like to choose to be seen in what he considered his failing condition, by women. Again, I could be very wrong about that, but I didn't feel deprived. I just felt this is what my friend wants and that's okay. I allowed myself to violate it one time, and I was really sorry.

When John was in the hospital, we had a Board meeting in Hawaii and I was saying something to Janis to the effect of, I just want to say goodbye to him. I was almost in tears, and she said, 'Well let's go.' And the next thing I know I was being herded into a taxicab. She was much stronger than I, and more persuasive, and we went into the hospital. We found out what floor he was on, and they were just wheeling him out, I think to get an x-ray or something. He was on the bed, like a gurney, with two guys. I forgot who was around him. Bruce, you would remember.

Bruce It was Tom Beaver and Jim Gordon.

Judy Tom definitely. I felt we shouldn't go, and Janis dragged me over to his bed and she said, "John, we're here to tell you we love you," and I just put my hand on his shoulder for a second. He turned his face away. You could tell that he was not pleased. I actually felt kind of terrible about that, because on the one hand, I felt I was invading his space; I should have been stronger and told her it wasn't right. On the other hand, my ego sure wanted to see him one more time, but I realized that my lesson was that I didn't need to see him any more times. We had completed what we were together for, and there was no reason for me to have to see him again. I made a mistake. It wasn't a really big mistake, but it was a mistake.

I had a conversation with him at his home in Kalamazoo, and I saw him a few times in Hawaii. Once after Jerry Jampolsky and Diane had visited, we talked about that visit. We remarked in conversation that Jerry had started out when we knew him and was not at all someone one would think would turn into the great life that he became. I said, "It reminds me of other people I know." John didn't want to go there, but we did talk about the transformation of Jerry, who still stayed the same Jerry, but allowed things to come through him that could change people's minds and, in his way, help the world. In that sense, John

recognized that there were others around him who were also light carriers, that they weren't so very hidden or unknown to people whose hearts and minds were open and were asking for them.

Brian Yes, yes. Judy, I wouldn't want you to feel at all bad about having any regrets about seeing John. He didn't want to have any visitors, including myself, because he just wanted to focus. He was actually doing light and sound meditation and wanted to cross over into the highest plane; and so he was just focusing on his tones, doing his initiation work and his meditation.

Judy Yes, but I could have respected that. I knew what he would be doing at the very end of his life, because he was so consciously choosing. There's a line in the Course he and I talked about once, and he totally knew it and he believed it; whereas I was questioning how it's possible in every case.

Bruce Yes, he didn't want anyone to pull him back from where he wanted to go, which was actually to soul. That was his whole intent, to cross over, chanting inwardly his tones and moving into soul.

Judy As an aside to what was going on there, we did talk about the phrase that stops us in our socks: No one dies without his own consent.

Bruce Right.

Judy John said I knew it, I knew it. It seemed to me that that closed some open doors for him, about people he had really loved and tried to find, and couldn't through what he called his inventions. It doesn't happen on its own. In other words, the human being is constructed such that there are two levels of awareness level of our ordinary, everyday reality. People may say, I don't want to die; I'm too young to die; I'm afraid of dying. But at the higher level, they're not only ready but they say okay, let's go. I think John was consciously aware of 'Let's go'; and that fits right in with what you're saying, because he was going out on his own terms, at the level that he wanted to.

Brian Interesting. Why do you think he was so hesitant to recognize his own kind of spiritual gifts, and he was so confident in so many other areas of life?

Judy This is going to be very speculative, you know that.

Brian Sure.

Judy It only comes from John himself, and the things he told me, plus things that were revealed to me by others that I met, not about John but about myself. I'm going to say something that obviously isn't true the way that we see the world, but which I think has validity.

John had some far memory of a life, and he said it was the Egyptian time, in which he was all-powerful and perhaps used that power not necessarily always for good. Therefore, it was so imbued in him that this was a mistake that he needed to correct. I think in all his subsequent lives, he was trying not to be sure or certain for anyone of what their way was spiritually. He could not allow himself to have that kind of power, although he did. And the biggest and the most significant of those experiences I had with him was the LSD experience. Bruce, you know enough about that and Brian, do you?

Brian I do.

Judy I was there. I was the one who put it together, God help me, and brought him the servants for that experience. I was there, not in the room all the time, but maybe a third of the time, witnessing what was happening to him. It was like nothing any of us had ever seen or even thought about. I myself have never taken that kind of a drug so psychotropic. They just weren't my thing. But John really wanted it. He wanted to experience something, and what he experienced we taped. Well, Willis Harman taped it.

John really respected Willis Harman, who was president of the Institute of Noetic Sciences; and Willis Harman brought with him his own teacher, who was some kind of a wise man, his name was Al Hubbard. Al Hubbard had the status of a U.S. Marshal, so John felt that having the presence of a U.S. Marshal while he was doing something that was highly illegal in this country at the time gave him some kind of protection. In that sense, the theme was set and we went into Arizona, not too far from where he was living, but not in his home. We were at a motel. Whit, my husband, was with me, and Willis Harman and Al Hubbard, so there were the four of us.

Al Hubbard and Willis Harman both had been researchers in Canada, under a grant from the United States Government, to research the properties of LSD. The idea was, if the experiment worked out, they wanted to invite world leaders to have this administered to them, because they felt that there would be such a transformation and mind change, it might lead to enlightened leadership banishing war. These were very high ideals, and the U.S. government was very definitely sponsoring it. Eventually the U.S. government closed it down. Al Hubbard was the leader of that group, so John needed everybody's credentials. He wanted to make sure that there was nobody better to take him on this journey. That's the reason why they were responsible for being in the room all the time with him; whereas Whit and I were only invited when John invited us. Throughout this whole experience, John was not John Fetzer. For hours and hours and hours, his speaking was recorded. He started out with something like this: "I am the one who knows." He started talking about the creation of the world, in a totally different construct than any cosmology I've ever heard. And he went on talking about the world's history, he went through various historical

periods, and the voice was deeper than John's, with tremendous authority. I felt that a high spirit was talking.

Brian So he was channeling—

Judy Then, when it was over, there were prayers and he came down out of it. It took maybe eight hours for it to wear off, and then we all went back to his and Rhea's home on the ranch. I don't know how it happened, but I knew that Willis recorded it, but I had nothing to do with that. Willis must have asked John, after Whit and I left to go back to California, whether he wanted the tape and John said yes. Over time, I don't know whether it was the next few weeks or how long it, was he listened to it. But he got really furious. He wouldn't talk to me for two years.

Brian Wow.

Judy Later, our coming back together again was true forgiveness, but I had brought this about. He had asked me, of course, but I had brought this about and I had brought these people; he had heard his own voice and it terrified him. This was before Jim Gordon. So all I can say is that was a trigger to something that was programmed into him, by his higher self I would imagine, that he was never, ever to do that again, and as far as I know, he didn't.

Brian Yes, wow. Powerful experience.

Judy It was. It was powerful for us being there, too.

Brian Yes.

Judy Especially if you know I'm the bar maid in the Revolutionary War.

Brian That was one of his past lives?

Judy Why couldn't I have been a housewife or something? I had to be a bar maid?

Brian Oh, I see.

Judy Well, we didn't laugh much about it, because it was too shocking an experience for him.

Brian Yes. It's interesting.

Judy So that's my speculation on why he didn't want to accept his own voice. Interestingly enough though, he accepted it on the Ouija board, but then he always had someone with him, so he could say well, it's not my power, it's our power together.

Brian Yes. That's interesting. That's kind of a fundamental bifurcation in a personality, which is very interesting.

Bruce He also accepted answers from a pendulum that he controlled himself.

Brian Yes, of course.

Bruce He also then worked later on in dreams extensively.

Judy As far as I know he never considered devices as being controlled by his god spirit.

Bruce Later on in the 80's he worked on dreams quite a bit, and then also with Silva Mind Control, did cloud parting exercises; he also was a firm believer in telekinesis.

Judy He certainly was, and we had experiences of it together. I knew John for many years and we were very, very close. We're close in this subject. We weren't close in other ways. For instance, he never took me to a baseball game. We weren't close in social life. We were close together as a pair, but not socially. From my observation of him, and other people I've been privileged to be close to, I never knew anyone in my whole life, nobody worked harder than John Fetzer to attain his highest goals.

Brian Yes.

Judy You take a look at what he's done. Bruce was mentioning Silva Mind Control, and, from the very beginning, his spiritualism. He was looking, as someone else might say, under rocks. He was looking in places other people didn't really look, but always intelligently and always with research. You hear me talk about him, Brian, and maybe it sounds a little glorifying, but I think of John as one of the greatest teachers I've ever met.

Brian After doing this book project, yes, I'm tremendously impressed by him.

Judy Yes, I think there's material there; I don't know when and how it's going to happen but some day I think it will be such a learning tool video, film, whatever. The right people might come together, and when the inspiration comes, probably not right now, but this was a life that's a teaching life and can be at any level and any age, because it never stopped.

Brian Maybe I can ask you this slightly tangential question: I'm looking at our time here. We've already gone 45 minutes. I'm really interested in going back to the 1978 Quails Roost Conference, and it's very difficult to find any actual

information about it. I'm wondering who actually put that together, who organized that, what was the agenda.

Judy I put it together with my friend Willis Harman and Milton Freedman.

Brian Okay.

Judy The way it started was, Milton Freedman was an extremely close friend, perhaps a best friend through life. He would visit me often in New York City, and I would visit him in Washington, D.C. He had been the presidential speech writer for three presidents. He had been a journalist, on the Jerusalem Post, so that he was in the Middle East very early on following that [??] situation. Milton was gifted, but he also was, the world would say, 'unbalanced'. He was supersensitive to the world's pain and other people's pain. And although he could rise above it, sometimes he would just have breakdowns and he would have to go away for a while. But he still was extremely beloved and accepted in Washington, D.C., by not only his community of journalists but by a lot of others.

I met Milton before he started his open journey, as I would call it, but somewhere after knowing him about a year and a half, two years maybe, he started to have dream workshops for the fun of it, because he loved to interpret dreams. Now for someone who was a presidential speech writer, to start having dream workshops and also be pretty literate about the literature that is more in the metaphysical realm, it was unusual. There was an article about him that some other journalist decided would make a great human interest story. It was the centerpiece on a Sunday in the magazine section in the Washington Post; I believe that was 1977 or '78. I'm going to find out. The headline was spread right across in big letters to introduce the article, with a picture of him, Mr. Consciousness of Capitol Hill. That's very tricky, Mr. Consciousness of Capitol Hill. I mention that because John would be attracted to that. Milton would have earned his stripes by having been called that by other people in Washington. I was then able to introduce Milton to John, because John would consider him worthwhile meeting.

At the same time, somebody I never knew read this article and decided to consult Milton about what his views were, because he was within government and he was at the Library of Congress for a program about attitudes in the future of the United States. That person was Dr. William Whitson, who had been a colonel in the military, and he read this article. He and Milton had lunch together, and after talking about their own life histories, Milton said, "Well, I have something for you." He took him to a congressman who was then the senior Democratic congressman; this man was probably going to be the next speaker of the House if the Congress had been Democratic, which it wasn't, but he was Tip O'Neill's trainee. He went up to this congressman's office where Milton was the advisor to this congressman, and he opened the congressman's

secret closet with a key and gave Whit Whitson a copy of A Course in Miracles, and that's why I have my husband today.

Milton was very important to me as one of my good friends, as somebody who John really related to, and became one of my husband's best friends. Willis Harman had dreams of a past life when he was involved in the American Revolution. He thought he was one of the signers of the constitution. He didn't know which one. He was so attracted to that era, from the time he was a child in the state of Washington and the little podunk town in a one-room school house, as he said, as soon as he started reading about the American Revolution. He got all inspired, and by the time he was 50 and we all came together, Willis and I would travel to Washington. I would introduce him to people that he wanted to meet. He was an academic from Stanford University and I had these connections to Milton, and thereby to various people in government.

By the time the three of us had been together five or six times for about a week, this idea of forming the Congressional Clearing House for the Future came up. We were bringing it to anyone in the Senate or the House or their staff who wanted to attend a very private conference opportunity. It would be hidden away from the public and in someone's house, to hear things that would be discussed as future possibilities and that included spiritual. It includes a lot of things happening today. It also included the possibility of a great earthquake in California. It had let more outré, not necessarily bizarre, ways of looking at governance, which is very short-sighted. This would be looking at governance from a futurist's orientation and there were a lot of good futurists in the country, and John loved that. He met three or four of the top futurists in the country in my house. I know how much he liked that subject.

One day we decided that we should just open an invitation to a group of people who were self-chosen. We would not choose them. We would just let people know, not by anything except personally, not by letter, (of course, there was no email then) but just people we knew, and spread the word. Milton had been able to secure the governor of North Carolina's retreat house, called Quails roost. There were 23 places and we were going to get together for a few days with no agenda except meditation; and the only subject on the meditation was going to be, How can I help my country? John identified himself right away as wanting to go, and another one was Edgar Mitchell. There were two congressmen, there was a doctor who was sponsored by the DuPonts to do research and crisis management between countries in deep trouble; all kinds of people came forward. We had 22 spaces and they were all self-identified. The only thing they had to say was they had no personal agenda and would not offer any, that they would come with open minds and clear hearts to ask this question, because they were passionate about our country and knew it was in trouble in 1978.

We had 22 places filled. I had just newly moved from New York City where I lived all my life, to California, and I got a call from Milton. He said there's one

more we have to add. I just met him and I said, "Invite him then if you think"" Milton said, "No, no, no, you have to meet him, too. Willis and you, and I have to meet him. This is important. I can't choose by myself." I had to fly back to Washington and meet the person, who would become my husband. He was the 23rd person to join this group. This was a group of very specific people. By the way, Paul Temple was in that group, Diane's husband, Paul Temple who was chairman of the board of Noetics for many years.

Bruce Yes, Paul Temple just passed.

Judy I just wanted to tell you he died yesterday. It's sort of an end of an era for all of us who were involved in the early days and the founding of that organization. But the people gathered at Quail's Roost, and the first thing we did the first night was we made out name tags, so people would know our names. We sat around a huge conference table and we told our personal stories. You know who else was there? Marilyn Ferguson, who wrote the Aquarian Conspiracy.

Bruce Yes.

Judy It was one of the first books written about "the New Age," and John was right at home with these people. They were all different ages, and I think there were a couple his age, too. He found it very rewarding, particularly since we all got the same answer every time we asked, How can we help our country?, in all different forms of meditation. That was the only thing people had the right to bring up. "This is the way I learned it in India, or, "Oh this is the way I learned it in my church." "Let's try a meditation walking." "Let's do one with pairs." We kept doing this all weekend, and we only got one answer; it got to be kind of amusing, but at the same time chilling. The only answer we got to How can we help our country? was to love each other.

Brian Yes.

Judy That became a motto with the 23 of us that was so powerful, that when someone was in trouble, and it usually was a public trouble, the others would jump in to help. You know who was also there? Bob Jahn.

Bruce Yep.

Judy That's where John met Bob Jahn.

Bruce Yep, Bob Jahn and Brenda Dunn were both there.

Judy There was a lot of space. We didn't just do this meditation all day long. There was breakfast, lunch, dinner, and after dinner. There was a lot of time to exchange stories, and I think that this was the first time that John had "come out" and met people from all different walks of life who were in a peer group to

him; he could recognize that it was okay for him to speak more, because after that he did an interview for Jim Bolen for what was then Psychic Magazine. I might have my date wrong on this, Bruce. You would know better than I.

Bruce Right, he started becoming more public about intuition.

Judy Yes. Is there anything else, Brian, you want to know about Quail Roost?

Brian How long did it last? Was it just a weekend?

Judy Four days.

Brian Four days, but when was the follow up?

Judy One day was getting and leaving, so it was actually three days of being together.

Brian Yes, what was the follow up to it?

Judy I'm sorry, what did you say?

Brian What was the follow up to it?

Judy Follow up? There was no follow up; no records, nothing. Only telephone calls amongst the people, and people would get together who wanted to get to know others.

Brian Yes, so it created a network.

Judy Yes, it was very loose. I remember one time Princeton was going to close down Bob Jahn's research facility. He called different people in the group, and we got together on the telephone to see what we could do. Paul Temple, who was a very visible alumnus at Princeton, meaning he gave them a lot of money, wrote many of his peer group, who were also financial supporters of Princeton and were also graduates. Is this the kind of university we want to give money to that wants to close down a specific area of scientific inquiry because they're concerned about what the public might think? They sent the letter to the president, and they sent the letter to the chairman of the board of the alumni committee, and Bob Jahn was not closed down. So that's just one incident.

Bruce Brian, should we schedule another time to go into more details?

Judy If you want to. I love this, you know that.

Brian I'd be happy to.

Judy If you have more questions, just keep them; if you want to send them to me, fine. I'm not really great at writing anymore because of my eyesight.

Brian We can maybe schedule another hour down the road sometime. That would be great.

Judy I'd love it. You just tell me when, and this time I will not forget. I'll put it in the calendar in my new 24-point type.

Bruce Fabulous. Judy, thank you very much for your time, and I hope that you get better soon.